

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fix'd,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

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[For the Christian Intelligencer.]

AN ADDRESS,
Delivered before the Sandy River Mercantile Temperance Society, Dec. 5, 1832.
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MR. PRESIDENT:—
I am well satisfied, that uniformity of opinion, is incompatible with the nature and constitution of man. All men cannot think alike. Being unlike in stature and in feature, so they differ in their temperaments, and in the qualities of their mind.

If these striking differences do not rest upon direct physical causes, satisfactory reason may be found to exist in the conflicting interests, and in the casual prejudices and passions of men. It is a very trite remark, from common observation, that the judgment of men is too frequently warped, when under the control of such causes.—These very obvious and rational deductions will not, however, deter either from individual or combined efforts, to correct public opinion, when manifestly wrong in matters of vital importance to the well being of society; especially where its effects have most clearly tended to the subversion of virtuous principle and good government.

If it be admitted that in the nature of divine government, good is always commensurate with evil; then may we indulge the strongest hope, that public opinion may yet be brought, at least, to preponderate against a vice, which has hitherto sustained and cherished, though acknowledged to be dangerous to the peace and safety of the community. If, therefore, an entire uniformity of sentiment and action cannot be gained to the cause of temperance, however desirable it might seem to many, its consistent friends will consider their exertions well rewarded, when the temperate drinker shall dread reproach, and the violator of law and common decency shall suffer the dictates of conscience to accomplish its perfect work.

In making these few introductory remarks, I have necessarily alluded to the subject, which is to be the theme of our discourse on this interesting occasion. I said interesting. It is, indeed, both interesting and novel. For, however common the topic may be, for conversation and public discussion, yet the voluntary association of a class of individuals, whose avowed object is, to aid in the suppression of a practice, which has hitherto been deemed by many, highly essential to the prosperity and success of mercantile business,—affords a heart-cheering prospect to those of other classes, who cherish a sincere regard to the lasting honor and happiness of our common country.

To appreciate the feelings, which such a spectacle as the present, is calculated to inspire in the breast of the philanthropist and patriot, we have only to look back upon the last forty years of our history, and observe the ravages, upon life and property, consequent to the unrestrained use and sale of Ardent Spirits. Here we behold a country but just emancipated from a religious and political thralldom; ushered at once into all the enjoyments of equal rights and privileges, by the adoption of a form of government the most wise under heaven; affording every variety of clime, with every corresponding product, to subserve every rational want of man: Yet amid all this profusion of means, for comfort and enjoyment, one bitter curse was mingled in the cup, to pollute and destroy. As by common consent, through some strange infatuation intemperance was suffered to stalk through the land carrying in its train, crime, misery, disease—death. The rising, the mid-day, and setting sun, beheld its thousand victims. And the darkness of night but imperfectly concealed the orgies of its ill fated devotees. The extent of those evils will forever baffle description. For in the language of the Poet, had I “an hundred mouths, and as many tongues, and iron lungs,” I could not recount to you in the course of a long life, the multiplied crimes and sufferings our country has endured, by the sale and unrestrained use of Ardent Spirits. And who have been the principal agents, in extending, and perpetrating the vile traffic? You are ready to answer with one accord, the Merchants. Such an exhibition then as the present, is doubly cheering to the friends of temperance, as it ought to be to the lasting honor of those, who have in this public manner, tendered their influence and support in its cause.

It is generally granted that the opinions of men may be too often warped by what is supposed to affect their interests. Yet no necessity can satisfy an immoral act, merely because it was intended to aid a pecuniary interest. It was a practical maxim with the illustrious Washington, never to be departed from, that a man's duty was inseparably connected with his interest. That what

should be his unquestionable duty to do, would always turn out to be his interest to perform, although he might not at the time discover all the intermediate links in the connexion. Such a sentiment was worthy the great man who uttered it, because during a long and useful life, he most scrupulously adhered to it, and corroborated its truth. In applying this doctrine to the case before us, we cannot conceive how the lasting interest and prosperity of merchants can be promoted, by abridging the industry, and thus contracting the means for acquiring property amongst every other class in the community, whose constant and continued trade is so necessary to themselves. To render a good customer houseless and penniless by filching from him a paltry sum for a daily allowance of Rum, and thereby jeopardize a more profitable trade in useful

commodities, would seem to be any thing but good calculation. With what truth it might be said such a traffic “never enriches you, but makes him poor indeed.” The spirit of our free institutions encourages industry, by conferring equality of rights and privileges; and every branch of business is, or ought to be, supported by a reciprocity of interest founded upon these great and leading principles. Any trade or business, therefore, so conducted as to derange this harmony of mutual interest and safety, becomes directly or indirectly a despouler of public peace, and will sooner or later react with fatal effect upon the causes producing it. Hence it is most clearly a mistake, that the interest of trade is promoted by the sale of an article, which paralyzes every industrious effort, weakens moral obligation, and tends to the dissolution of every social ligament, which unites men together in the bonds of peace; cherishing in its stead the vilest passions, with the loss of every thing which to rational beings could render life desirable or society a blessing. In such a state of society brought about by such means, what has the merchant left more than others for his consolation? He might count upon the nominal value of his mortgages, but who has he left for tenants? A class of men, whom he can no longer trust nor regard, though by his own policy they have been divested both of property and character. It may be said by the objector, that this presents an extreme case. Granted; but still it must be acknowledged in return, that every additional instance of pauperism, from such causes, becomes another step towards it, and the more multiplied the cases, the greater the approximation to that condition of society already described. In truth there is no class of men more deeply interested in the prevalence of industrious habits, the accumulation and distribution of wealth amongst the members of a community, than the merchants who form an integral part of it.

And it is equally true, that no class of men are better qualified from their situation, if they choose, to give enterprise that direction best calculated to promote the comfort and happiness of all within their immediate influence. The reasons are obvious.—The attainments necessary to qualify them for business, their intimate knowledge of human nature, from their constant intercourse with mankind; their enlarged views, and knowledge of those secret springs which contribute to enterprise and wealth, give them almost a controlling influence over the energies of any people; and the perpetuity of their business depends upon the constant and uniform prosperity of those with whom they have to deal. Every customer, deprived of property by any means is in one sense lost to the merchant, because punctuality in payment is the life of business; and punctuality can be ensured only by corresponding ability to fulfill all engagements. Is it not then the true interest of the merchant to render the trade useful to his customers, that they may also profit by the exchange, thereby improving their industry and cherishing habits of temperance? That merchant who tempts his neighbour, to barter away his property and character for Rum, will in the event meet the same disappointment, as did the fabled miser, who wantonly sacrificed his goose, for a supposed treasure, because one golden egg daily could not satiate his unbounded avarice. We are exceedingly desirous of presenting this subject in its true light, without sophistry or ambiguity; and under every rational view of it, we cannot comprehend how the lasting interest of the merchant can be promoted by this vile traffic in Rum; nor can he remain innocent with knowledge of its certain effects upon individuals and upon society.

To ward off merited reproach, and to relieve the mind from any misgivings, too many retailers, have occasionally assigned reasons for selling Ardent Spirits, which to a discriminating mind, uninfluenced by such disgusting selfishness, must appear very reprehensible. The excuse usually made is this;—“If I do not retail spirits my neighbour will, and thus secure the custom and profit.” Now it could scarcely be believed, that any man, wishing to sustain a moral reputation, at least, could be really sensible of the baseness and turpitude implied in such a remark. It is only saying in other words, it is possible my neighbour may be as selfish and as destitute of moral principle as myself; therefore if any thing can possibly be gained by a wicked and unjust act, as it relates to my fellow men, I choose the advantage of doing it myself.” This is the plain English of it, turn it over and examine it as you will. Now he who would make such a confession of purpose and design, with a clear understanding of the principles it manifestly involves, is a dangerous man in society, where moral obligations are regarded the most convenient rules of action, and he ought to be regarded as a proper candidate for a Penitentiary.

It is not very common, on other subjects, for men knowingly to acknowledge themselves ready and willing to perform an unlawful and disgraceful act, for the sake of pecuniary profit, upon the bare presumption that some other might covet such a distinction. For the honor of human nature, it is to be hoped, that such excuses will seldom be offered, or practised upon.

But there is another consideration in connexion with this part of our subject, which deserves more than a passing notice. It is the effect, which the vending of Ardent Spirits has heretofore had upon the person, and is now justly having upon the character of the retailer. From long established usage, it is true, public opinion has suffered the trader to violate law, and public order; but now the march of improvement, and inquiry into this, as well as other subjects, prompt us to call things by their right names.—Though, judging from appearances, there may be many merchants now, who are not fully apprised of the loss their characters daily suffer, by an adherence to this odious business of retailing rum.—Time has been, that ignorance to all the consequences of this sin has been winked at; but now the era has arrived in which public opinion begins to ad-

monish merchants every where to refrain from this violation of law and real order.

It is true, he may still have his vanity and hopes flattered by the temperate drinker, and the flesome sot; but he will assuredly learn, that there are others who will more justly estimate character from what men really are, and not from what they ought to be.

Again, does not the temptation, connected with the business of retailing spirits, endanger the personal happiness and comfort of the trader? The stale plea of self control is useless, when opposed by so many facts. Go into our cities and principal towns, and there learn the havoc which has been made in the mercantile part of the community by trusting to self-control, while daily merged in the vapor of rum.

But why go abroad in quest of evidence of this nature? Every town and village, within the circle of our own acquaintance, would furnish a history of this kind, which reflects a sombre shade over the prospects of the living. Many, if not all, who have thus fallen a prey to this temptation, would at one time, have scanned admonition as an obtrusive meddler. Let him then who boasts of self control, and think he standeth, take heed lest he likewise fall.

Having been invited to address you, gentlemen, on this important topic, I know you will bear with my wonted plainness and familiarity.

Should you after this public manifestation of your good intentions, suffer yourselves to be betrayed by the incitements of avarice, or the freak of appetite, to abandon your present purpose, permit me to inform you now, what will be the certain effects of your apostacy, and the premonitions of your ruin. Instead of encouraging, it will deter others from imitating your present good example. The confirmed hard drinker would triumph at your defection, and the almost persuaded and wavering, would have abundant cause to distrust the saving efficacy of their own resolutions. As regards the indications of your own personal danger, in such an event the symptoms are various, though not to be mistaken. A collection of viscid phlegm in the throat on first arising, attended with a slight tickling cough. At length nausea, in the morning, attended with ejections from the stomach of aropy mucus and vitiated bile. Occasional giddiness, and loss of appetite, with a disposition to trouble every Physician you chance to meet, with a recital of your strange feelings, and an increased confidence in his skill and good judgment, when he advises you take an augmented dose of bitters before eating. A restlessness with an unaccountable feeling that something is lost, till you shall have taken your customary dram; any or all these symptoms, if duly heeded, will notify you of the impending danger. A retailer may also be reminded of the imperceptible progress of this habit, whenever his neighbors or acquaintances congratulate him on the suddenly improved state of his health, indicated by a flush upon the countenance, especially in the afternoon, accompanied by an unusual portly habit of body. But when this insidious disease, has reached its last and fatal stage, attended with sudden emaciation, and the pale hue of death has fixed upon the shrunken features, then it is, that there is no redemption. He will then find himself at a returnless distance from his duty, and from his interest; and the place which has known him at early dawn, at evenning twilight, is soon destined to know him no more forever.

Before the final close of this tragedy, however, while lingering for a brief period at the climax of incurable disease; the sufferings of either body or mind, will be poorly mitigated by the reflection, that while destroying himself, he has as certainly contributed to the ruin of others by the same means.

In view of such incontrovertible facts, how can the retailer of ardent spirits be consistent either with the interest or duty of the merchant? To press the subject more home upon the understanding, and leave the business of retailing without an apology, let us for a moment enquire if the retailer can still be ignorant of the curses he daily inflicts upon society. Permit me to ask, how often, and how long has suffering humanity, clothed in the habiliments of old and young, male and female, plead with him for a short respite, from the torments of this destroyer? He enters his shop in the morning, and while rinsing down the filthy slop board, and adjusting the cup, ready to be replenished at the call of those who are soon to return like a dog to his vomit, more worthy neighbor presents himself. My friend, says he,—no, indeed! he cannot be his friend;—Sir, says he, why will you suffer my miserably degraded son to revel here in dissipation and idleness, to return home to his friends in madness and fury, with curses and reproaches, in despite of the laws both of God and man? Our sufferings are beyond the power of language to describe, and you are the principal author of it. And yet the retailer feigns to be ignorant both of cause and effect, but replies with an affected gravity, “If I did not sell liquors, others would,—and what's the difference?”

A female next presents herself. Did you ever observe her looks when on such an errand? What expression has the features of woman when the heart is broken? Here, then, you may behold them. Half clad and shivering with the intense cold of a December morning, she stands before you the very object of misery. Pity and despair, sir, says she in turn, will you not have compassion upon a miserable destitute family? My husband who has been in your employ only for months, and help vote you into office, returned from here last night, intoxicated as usual, and, Oh God! what have not myself and children suffered from his brutal violence during the live-long night? You promised to withhold from him the cup, and to further mitigate our sufferings; in lieu of rum, to bestow a pittance of bread for his services. But my hopes have now fled; Oh Father of mercies! what will become of my helpless children! Fancy such an appeal, you still plead ignorance of the effects of retailing rum, have doubts about your duty in such a case, but none in regard to your supposed interest,

“If Angels weep, it is at such a sight.”

You may still require more evidence to induce conviction in relation to your duty. Go then with me, where the semblance of ease and comfort still hover over the ruins of domestic peace, where once the noblest affections of our natures were suffered to have full scope in all these sacred relations which constitutes home, a heaven, but now turned into a worse than hell. In this mixed scene of apparent comfort and wretchedness, to what object shall I direct your attention?—Did you ever hear of the Mania a Potu, or Rum Madness? Here then you may contemplate the disease in all its horrors. To avoid an indiscriminate massacre, the helpless inmates have all fled. And amongst the wreck of deranged and broken furniture, stands the very demon of murder and suicide. His eye-balls flash fire, the sure symptoms of a parched brain, and his every feature strongly indicates his diabolical purpose of blood and slaughter. You approach him, and anon, he exposes the polished steel with its keen edge, and brandishes it before you with an arm rendered doubly strong by an invisible impulse. “Grinning horribly a ghastly smile,” like an infernal spirit, he challenges you to the unequal combat. And will you fearlessly engage him? Certainly, none more worthy so high distinction, than he who has contributed to these preparatory measures. Would it not be just and right for the Physician to retire, leaving the subject matter of duty to be settled by arguments of keener edge, than is possible to be offered here? If from the strangeness of the scene you doubt, having had any agency in this affair, but one glance of the eye would shake your incredulity. For there stands upon the shelf one object familiar to your sight, because it had been a daily visitor to your counter. How often had you replenished that self same bottle with the liquid poison, in violation of the law, in violation of the most sacred promises, and against the united remonstrances of wife, children, and friends! Turn to your blot-book and count; then in view of the faint picture of wretchedness just described, look to your conscience if you have any, and inquire whether your duty and interest are still at variance?

Do you think I have been amusing you with a tale of fiction, merely for effect? No; permit me my friends, in this place, to assure you, that I have more than once witnessed similar scenes, and the feelings of horror which were then excited, awaken a painful thrill at its bare recital. Would to God, I were able to awaken in this assembly the same feelings. My task would then be ended, and the humane object of this society fully accomplished. Incredulity would no longer stifle conviction, but all would unite heart and hand in perfecting the good work which is already begun.

But are merchants alone responsible for all the consequences which necessarily attend the unrestrained use and sale of Ardent Spirits? We are constrained to answer, no. There is another class, co-workers in this disgraceful business—whose precepts poison, and whose examples spreads contagion wherever they go. They claim the appellation of being temperate, though frequently violating its sober dictates. They are professedly ready to assist in its cause, but never wholly prepared, to abandon an opposing habit, or to apply a sufficient correction to restrain others; never satisfied with the means proposed, unless such means are plainly insufficient to accomplish the object. Such duplicity is not the offspring of the more humble walks of life. No, it is too frequently found to have its origin in higher places, among influence, wealth and station. In the Hall of Legislation, it has been known to give its approving yea to the passage of a good and necessary law; but when mingling again with those whose suffrages it courts, would join in the common censure against the oppressiveness of its penalties, and the enforcement of its provisions. This large and otherwise highly respectable class of our fellow citizens, have always presented the most imposing front to the real friends of temperance, in every movement which has yet been made to promote its cause.—But one remedy only has been proposed which seems to have met their approbation and consent. That is, *public opinion*. And do they seem willing to abide this kind of ordeal, when put to the test, unless it be neutralized by soft words, and gracious forgiveness for daily offences against the rigid rules of total abstinence? No, they have always been found to shrink from it, when attempts are made to give it effect. The very simple language of truth, which is now being addressed to this respected audience, would be condemned by them as harsh and unjust, merely because it is intended to direct public opinion to the deserved objects of censure and reproach.

If public opinion is to be construed to mean nothing more than an unmeaning wink at the grossest vice, unattended by any other expression of censure or disapprobation; then indeed they are suited. But under such an application of it as they desire, intemperance might continue to reel through our streets without fear of restraint, and laugh at such a bugbear as altogether impotent and useless. If such be the only mode of administering a remedy so kindly proposed and acceded to, be assured, as regards its good effects, we spend our strength in vain and our labor for naught. A remedy for any disorder, may often be good, bad or indifferent, according to the mode of its application. To secure them all the good effects, which it is hoped, may be derived, from the one under consideration, let it be applied directly to the part diseased, with promptness and decision, and you will then be enabled to retrace your steps, and inspect the narrow, despised, neglected path of impartial love, in which the blessed Redeemer travelled. Did he love mankind?—“He loved us, and gave himself for us.” Is not this love the very perfection of justice? Is it possible for this love to require the endless torment of those for whom the Saviour died? If this love do not require this, it is certain that justice does not. Before the majesty of this, the writer prostrates himself, and to it yields himself a willing captive. Yes, and he avails himself of this opportunity of testifying to the public, and

then you must help to conquer, or retire in disgrace.

I hope not to be misunderstood upon this important point. If public opinion, is to be used as the only effectual alternative, it should be applied to the main source of disease.—Of what use would it be, suffer me to ask, to direct public opinion against him, who has already sacrificed his health, his property and his character, to the shrine of intemperance, and thus become a stupid, nerveless, senseless being? An image carved from the lifeless fallen oak would regard you as much. To be sure the vice, is here to be found, but its perpetuity, has heretofore rested upon a different soil, where its roots were nourished and invigorated by streams, flowing direct from the fountains of popular favor, influence and support. It is useless, nay absurd, to direct public opinion against him, whose long and confirmed habits of intemperance, have paralyzed all those noble powers of body and mind, which were designed to direct and control the individual, in whatever relates to his welfare and his happiness.—His will appears subdued, and the faint resolutions to amend, which a few sober moments may occasionally dictate, are altogether powerless, by the invisible impulse of a depraved appetite. And thus it has been aptly said,—“he resolves, and re-resolves, yet dies the same.” He awakes at early morn, miserable and dejected. To still the trembling nerves, the almost exhausted decanter may yet furnish one more dose of the liquid poison. Or if this fails, he is seen through the cold and piercing air of the morning, wending his way to the over flowing bar, or to the more favorite spot, where the stately puncher, just replenished and sparkling from the distillery, draws with a resistless force to its fatal embrace. Here mock inspiration soon fills his inmost soul. He boasts of his country, his freedom! and his independence! Though his every act is calculated to abuse the one, and he renders the other ridiculous, by a voluntary submission, to a kind of slavery, the most abject and degrading. Now, what remedy can be applied in such a hopeless, desperate case? Persuasion? Arguments do good only to beings in the exercise of rational powers. And it has already been observed that public opinion would be useless here.—For how could you put him to the blush, who has long gloried in his shame? No, rely upon it, nothing will redeem, nothing else can possibly save here, but the rigid enforcement of those laws, intended to restrict the sale and use of Ardent spirits; which instead of being deemed oppressive, ought to be regarded as an angel of mercy to those who have no mercy on themselves or their friends.

But, I willingly turn from this unpleasant topic, to brighter prospects. I am happy to congratulate this Society, and every other friend to Temperance upon the bright day which has already begun to dawn, upon our beloved country. The proper elements for forming a peaceful and happy community, have recently been put in motion by an invisible power, to emancipate and save.—Farmers, mechanics, tradesmen, merchants, lawyers, divines, physicians all seem to be uniting to aid the cause of suffering humanity. With such inviting prospects before me (in the language of an elegant writer,) could I but extend my voice from the St. Croix to the Mississippi, from the Atlantic to the shores of our northern Lakes, I would say, fellow citizens, now is the happy moment to aid the cause of temperance. The doors and portals of her temple have recently been thrown open, and now is the propitious time to press upon her altars, and wrest them from the grasp of polluted hands; that henceforth they may be devoted to the cause of science, of civilization, of virtue—every thing which can principally make life agreeable and society a blessing. The laudable zeal manifested by this Society and seconded on this special occasion, by their fellow citizens, affords a sure pledge that a redeeming spirit is abroad in our land. Suffer then its influence to have full scope, to accomplish its saving purpose. Let it spread and animate, and warm every heart, till that most sacred truth shall be universally acknowledged, felt and appreciated, that virtue exalteth a nation, but the sin of intemperance is a reproach to any people.

The Law of Love.
Let us listen to the preaching of Jesus, and hear the voice of divine wisdom on the subject of the law: Mat. xxii 37—40. “Jesus said unto him, thou shalt love thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.” O that preachers would preach no other law than that which the blessed Saviour preached! This is the law of love, all its requirements are injunctions of love, all its penalties are the penalties of love. “Thou shalt love thy neighbor as thyself.” This commandment is like unto the first. It is as much our duty to love mankind, as it is to love God. When the preacher denounces unmerciful punishment on his neighbor, does he act on the principle of loving him as he does himself? Reader, give the question, for once,

[For the Christian Intelligencer.]

SHORT SERMONS, NO. 69.

TEXT.—“What this woman hath done shall be told for a memorial of her.” Matt. 26: 13.

particularly to his opponent, that this love is all his confidence. He knows no God, no law, no Gospel, no Saviour, no justice, no holiness, no truth, no life eternal, no solid peace, no substantial enjoyment but this same love. If the doctrine of universal unchangeable mercy cannot be supported by love, it falls to the ground; but if love divine lies at the bottom of this doctrine, the more it is examined, the more it is opposed, the more it is persecuted, the more it will manifest its immovable foundation. H. B.

THE INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDINER, FRIDAY, JAN. 25, 1833.

FRIENDSHIP.

Constancy and fidelity are the fundamental qualities of true Friendship. An inconstant person may, indeed, have affections which occasionally glow in his heart; which excite our fondness for his amiable qualities; but, after all, such a man is incapable of a real and abiding friendship. Confidence in him cannot with safety be reposed. For after these affections have lasted a short time, some new object attracts him, or some fancied interest alienates him. By degrees his manners become more cautious; then more cold; till finally he turns from you in disgust and betrays you. Without a steady and fixed moral principle in friendship, these occasional feelings are of no value. With such persons it is never desirable to have an intimate connexion. And where constancy is wanting, there can be no fidelity, which is the other basis of true friendship. Friendship supposes entire confidence and trust; it supposes that the seal of secrecy is to be inviolable;—that promises and engagements are to be sacred, and that no advantage of his own is to be pursued, at the expense of a friend's honor. A faithless man is base.—Mutual confidence is the very soul of friendship, without which, all that remains is a show—a mere mockery.

We now speak of private friendship; those which flow from that similarity of dispositions, that harmony of minds, which endears others to our hearts and makes us take as much interest in their happiness as in our own. Friendships we know there are—connexions which assume that name—that grow out of interested designs or party or sectarian zeal. When these connexions are no more than confederacies of designing or bad men, they ought rather to be called conspiracies, than friendships. Leagued together by some bond of personal interest, or some hostility against the innocent, the tie that binds them is no better than a rope of sand. Their friendship can subsist no longer than interest cements them. At bottom they are rivals—hostile to one another; and on the first favorable opportunity, they will desert or betray their fellows in the league. But there is that which deserves the name of friendship. It is something real,—something not, we trust, altogether unfrequent among mankind. This virtue, we may add, is an essential feature in genuine religion. They are mistaken friends of piety who, under the notion of exalting it, place it beyond human reach, and disconnect it from the ordinary affairs of the world, and the connexions of men, one with another. On the contrary, true piety lies at the foundation of every social and agreeable virtue; it acts as a vivifying spirit, which animates and enlivens, rectifies and conducts all the duties which are due to society and the world at large.—In this view, we recognize in friendship a religious principle—a duty which has much to do with genuine piety.

But friendship is a tender plant. Even where neither constancy nor fidelity is altogether wanting, it is in hazard of suffering from the follies and unreasonable humors to which all are liable. To be reared, it must be nursed with care. We must not expect perfection in those with whom our friendship is contracted. If we do, assuredly we shall meet with disappointment; and this disappointment may be followed by disgust and dissolve the tie that binds us. There is no faultless character on earth. All experience failings in themselves; they must also expect and indulge them in others. Without this estimate of human nature, and without such a disposition to forbear with the infirmities of others, we can never long know or enjoy the blessings of social or domestic friendship.

As a farther means of preserving this delicate plant, friends need to be admonished against entertaining an impatient and resentful spirit on account of differences of opinion. Such differences must inevitably occur. Nature never made two persons exactly alike. Providence has designed, that diversity of sentiment should exist among men, in order that our faculties might be exercised and to give variety to human life. It would be weakness to allow trifling differences to estrange our affections; and in matters of serious moment, on which the sentiments of the best and worthiest may vary, we should study to preserve that unity of affection which overlooks, or treats with respect and tenderness, all such differences.

Somebody has laid down the maxim, that, we should conduct towards our friends in such a manner, that, should they become our enemies, it would not be in their power

to injure us; and towards our enemies, in such a manner as to leave no obstacle to their becoming our friends. To the latter part of this maxim, we fully accord; but the former seems to us altogether inconsistent with the spirit of those friendships, which are formed and understood to be nourished by the heart. The course which it recommends, would require of us a continued caution and jealousy in the presence of our friends. Such concealment and jealousy must dissolve all the heartfelt bonds of friendship and mutual confidence. It is required of friends, that they should avow their conduct and motives, as far as honor allows; that they disclose themselves frankly, and seek no cover from unnecessary and mysterious secrecy. As soon as mutual confidence is impaired, nothing but the external show of friendship will remain.

Gentle and obliging manners among friends, is indispensable. No intimate connexion can long be kept up without a constant aim to be pleasing and agreeable. It is a mistaken notion, which some appear to entertain, that familiar intimacy supercedes attention to the lesser duties of behaviour; and that under the notion of freedom, it may excuse a careless, or even rough, demeanor. The nearer friends are brought in contact, the greater is the need of a care to remove every thing that can grate or offend. The cultivation of kind measures, therefore, is indispensable to the preservation of friendship.

But we have made this article too long; we had designed to say something of the necessity of caution in giving heed to evil reports against friends, and to be faithful to their interests in seasons of danger or distress. We leave the reader to enlarge upon these duties, (and important ones they are,) at his own leisure.

LONG PRAYERS.

We noticed in a late No. of the Christian Messenger, an editorial article from the pen of our most cordially beloved Ev. A. C. Thomas, passing some strictures upon a suggestion which was somewhat incidentally made by us, at the close of a long article, relative to the order of exercises usually observed in meetings for public worship. The paper containing the strictures, we regret to say, is mislaid, and we must notice our good brother under the disadvantage of relying upon memory alone for the contents of his article. In mentioning what we regarded as the most rational order of exercises, or wherein the existing order might be amended, we assigned a place to what is usually called “the long prayer,” i. e. the prayer before Sermon. If we recollect aright Br. T. took exceptions to our recommending the use of “long prayers,” and inquired of us for authority in using such prayers. Br. T. must have misunderstood us. Probably he is not acquainted with the technical terms of New England. He must know then, that here amongst us, the longest prayer usually offered in meetings is that before Sermon; and this is familiarly designated as the “long prayer,” though it does not generally occupy more than from five to ten minutes. We are no advocates for long prayers—such as the Pharisees used “for a shew,” and which were made “long” and rendered tedious, by “vain repetitions.” But what is a long prayer? We inquire, not in the technical use of the term. The word is relative one, and has no definite signification, as if by admeasurement. Br. T. says, we believe, that Jesus never prayed over five minutes. Probably any of his prayers which are left on record, could easily be uttered in that time. But he certainly offered a very long prayer once, at least. See Luke vi: 12. “He continued all night in prayer to God.”

We also understand Br. T. to object to public prayers altogether? Why? Because he finds no direct authority for them. Our Saviour has said “When ye pray—enter into thy closet.” Truly, but does this direction forbid all *but* secret prayer? If so, he, who has set an example that we should follow his steps, would seem to have committed an inconsistency; for we have accounts of his praying several times in public. Indeed his very last act, while he hung upon the cross, was a “public prayer.” Moreover, his disciples do not appear to have understood him as forbidding any but secret prayer; for we find them often praying *out of* the “closet” before the brethren and the people assembled to hear them—and sometimes they prayed a great while, too. If the authority for public prayers is doubtful, we must admit that there are several other things usually practised very innocently as christian duties, which are still more so. Is there any express authority for holding public meetings for worship every Sunday commencing at the precise hour of half past ten o'clock? Or for a minister's regularly delivering a Sermon from a given text? Or for a singing choir to perform their harmonious and interesting part of service? Hardly. What then? Would Br. T. have no Sunday Meeting. Of if so, would he have none at set hours? Would he have no Sermon preached? But he objects to set times for prayer, believing that this should be regulated by feeling. Well, sup-

pose, whilst he was preaching, he should feel like praying; would he break off for a “short” time, and pray in the midst of his address? Or what if whilst he was delivering a Sermon, or during the performance of singing, some one of the congregation should feel the spirit of prayer; would he have him “open his mouth like trumpet,” and offer his prayer, to the interruption and confusion of the service? We suppose, not. “God is not the author of confusion, but of peace.”

Perhaps we have misunderstood our good critic. As stated before, we have not his paper before us. We agree with him to condemn “long prayers,” and we wish never to hear a “public prayer,” long or short, which is not uttered “with the spirit and with the understanding also.”

UNITARIAN CHRISTIANITY.

We object to this phrase, often as we hear it in Unitarian discussions or meet with it in Unitarian writings. Perhaps no one will care for our objections, or think them entitled to consideration; still, being used to speaking “right on,” we shall venture to say a few words upon the subject. We are, ourselves, Unitarians; we are also Christians; and cannot, therefore, oppose the idea that the two are inconsistent with each other. We would also be as charitable as other men, and believe that not Unitarians and Universalists only, but that Trinitarians, Sabellians, &c. &c. to the end of the chapter, may be Christians—and very good ones too; because an error of opinion does not always imply a corrupt heart. We doubt not there are Christians in each of the many opposing sects in Christendom. And yet, it is plain, that all cannot be right in theory. We have no objection, therefore, to the phrase “Unitarian Christians,” “Universalist Christians,” “Trinitarian Christians,” “Calvinistic Christians,” “Arminian Christians,” &c. because we believe there may be, and are, Christians amongst all these sects. But the word “Christianity” is another thing. It must not be used for a sect. No one must be so exclusive as to appropriate this honorable title to his cause. It is common property. It knows nothing sectarian. We therefore object to any sect's using it with any designation which would take its catholic signification from it and put upon it the livery of a party.

But we do not suppose our Unitarian brethren intend to make an exclusive appropriation of it to themselves. On the contrary, we understand them to couple the words “Unitarian Christianity,” as an expression of charity; claiming to be christians themselves, and allowing that Trinitarians are also. But here is committed still greater error—as we conceive. The phrase “Unitarian Christianity” seems to imply that this is *one kind* of Christianity; and that there are also *other kinds*, the superior genuineness of which may be the matter for after consideration. Some such inference is a fair one from the language used. We never take up the Christian Register and read, under its title, “Devoted to Unitarian Christianity,” without feeling disposed to inquire of its respected Editor—“How many kinds of Christianity, do you suppose there are? Can Unitarianism be Christianity, and Trinitarianism be Christianity too? We believe that Unitarians may be Christians, but Christianity is Christianity—neither Unitarian Christianity nor Trinitarian Christianity, nor Calvinistic Christianity, nor Arminian Christianity—but simple Christianity. A contrary admission implies that there are multitudes of opposing sorts of Christianity, and yet that all these sorts are Christianity! We do not believe this. To our mind, if Unitarianism is Christianity, Trinitarianism is not; and believing this, we should not employ any language which would imply that the latter is.

UTILITY, AS A TEST OF VIRTUE.

The distinction, of an action's being right because it is useful, or of its being useful because it is right, has seldom been noticed by writers on the philosophy of ethics.—With some it seems to be a favorite maxim, that Utility is the criterion by which we are to determine whether an action or mental disposition is Right. Now we make no doubt, that whatever is Right is also generally, if not universally, Useful. Would mankind every where conduct according to the rules of Virtue, the sum of human happiness would be immeasurably enhanced.—We agree, therefore, that, as a general rule, the right course is productive of the most good. But this is a different thing, entirely, from saying that whatever is useful must also be right. Good was the result of the conduct of Jacob's children to their brother Joseph. Are we, therefore to say, their conduct was right? and that good being the rule of virtue, their conduct was also virtuous? Certainly not.

Again: Would it be right to knock every rich old miser in the head and make off with his property, because by this act the money might be devoted to purposes more beneficial, than it would be were he still to live and retain it? It surely would, if Utility is the test of Right; for there can be no doubt that more good might be performed by his wealth than he would accomplish by it. And yet all will agree, that such a course would be Wrong.

This subject is well treated in the January No. of the Christian Examiner, in an article on the connexion between Virtue and Utility. It is an important and an interesting subject and hereafter we may present some portions of it to our readers. Suffice it now to say, that after an effectual and highly satisfactory exposure of the error of the doctrine opposed, the writer comes to the conclusion that we must look beyond Utility as a legitimate criterion of Right and Wrong. Duty, he contends, derives its obligation, not from Utility, but from its conformity to the relations of things, as intuitively perceived by the moral faculty.—

There are prior obligations, resulting from the social relations, higher than Utility; and though it is our duty to be as useful to our fellow men as possible, yet we are never to sacrifice to Utility any higher obligation.—For instance, the obligation of children to parents, is prior to Utility; and therefore, though there might be cases, in which a child would promote the welfare of community by an injury inflicted upon a parent—even the taking of his life—still every one would agree that such an act would be Wrong, as it would violate a prior obligation and be in contradiction to our clearest intuitive perceptions of the duties arising from the relations which the child sustains to its parent. So of all obligations involved in the social relations.

DEDICATION.

At the Dedication of the new Universalist Church in Danvers South Parish, which took place on Thursday of last week, the following was the Order of Exercises:

1. Anthem—“I was glad when they said unto me,” &c.
2. Reading of the Scripture, by Rev. T. Whittemore, of Cambridge;
3. Introductory Prayer, by Rev. L. Willis of Salem;
4. Original Hymn, composed for the occasion, by J. Shove, Esq.
5. Dedication Prayer, by Rev. S. Cobb of Malden;
6. Anthem, “O sing unto the Lord.”
7. Sermon, by Rev. J. Moore of Lebanon, N. H., from Ps. xxxvi: 7, 8; 8. Concluding Prayer, by Rev. L. S. Everett of Charlestown;
9. Anthem—“Awake, put on thy strength.”
10. Benediction.

The weather proved unfavorable; nevertheless the house was filled to overflowing. The brethren in Danvers are entitled to much praise for their zeal in the cause; and we pray that they may live together long in unity and peace, rejoicing in the promises of a God of universal and unchanging Love.

CHRISTIAN PREACHER.

The first No. of the third Volume of this work was issued the early part of this week. It contains an admirable Sermon by Rev. W. SKINNER of Proctorsville, Vt. on the Importance and Influence of the Female Character. It ought to be in every family, and read by every female, especially the young, in the country. It might save some from unequal and unsuitable connexions and a life of wretchedness, not to say infamy.

This No. will be sent to all who have not ordered a discontinuance. Having given two or three months' notice to those who might wish to discontinue, we consider all under obligations to take the current Vol. to whom the 1st No. is sent. Our list is considerably diminished. Cannot our friends help us to recruit it?

Our thanks are very respectfully due to the Editor of the “Trumpet,” for the good opinion which he has been pleased to express of the “Intelligencer” and of the “Preacher,” and also for the generous offer of assistance which he has proposed. We hold ourselves obligated largely to reciprocate this kindness, whenever it shall be in our power.

TEMPERANCE ADDRESS.

The attention of our readers is invited to the excellent Temperance Address on our first page. It is from the pen of a medical gentleman whom we have known many years as a steady friend of sound views in religion and in morals. He has done much in the cause of temperance, not by precept only, but by a practical influence in Society.—

Though friendly to Temperance Societies, he is opposed to all sectarian and money catching schemes in them. The Society before which it was delivered is entitled to peculiar praise,—being an Association of Traders. Merchants have it in their power to do more than any other class of men in arresting the spread of Intemperance in our land.

ITINERANT MINISTRY.

It will be perceived that Br. “G. B.” has commenced a series of articles calling the attention of our brethren in Maine to the subject of a suggestion which we made three weeks ago relative to an itinerant ministry. The subject is an important one and deserves deliberate and serious consideration. Could such a plan be effected, no doubt immense good would result to our cause in this State. We now allude to the subject for the purpose of inviting our clerical and lay friends to express their views, as Br. B. is doing, to the public through the paper.

Thus Jesus declared, concerning a woman who poured the precious ointment upon his head. This was thought, by his disciples, to be a waste. They pretended a regard to the poor, and had indignation, because the ointment was not sold to supply their wants.—They seemed to be unwilling their Lord should receive so much respect from this rich woman; or else they supposed it was useless to pour it upon the body of Christ. But Jesus accepted her offering, and commended her conduct. And wherever the Gospel should be preached, this act should be told to the honor of her memory.

Why should such a circumstance be told to the memory of a woman, but to induce others to follow her example? We sometimes hear complaints made in our day, against those who profess friendship to Jesus, and contribute of their property to promote his cause. It is suspected that the property is wasted by those who receive it. But is this the kind of charity, which thinketh no evil? When property is given to the professed ministers of Christ, to aid them in their missionary labors, some persons will speak as did those who had indignation against the woman, whose respect for Christ is to be told to all people who hear the gospel. They will speak about the poor, as though they had much compassion on them. But what do such people for the poor more than others who give of their property to promote the cause of Christ? When we hear people tell about pure religion, which is to visit the fatherless and the widow, and to keep himself unspotted from the world, we very naturally expect them to practice as well as preach; then their good deeds may be told for a memorial of them. For professions are little worth, without works of benevolence. And when good works are named, it is better for the receiver, than for the doer to boast of them. When people are so ready to censure others for their acts of liberality, it is presumed they are not over burdened with such acts of benevolence themselves.

If we will attend to the faithful record, we shall find many cases of this sort. We do not find that a gift is despised by God, who is rich in mercy, because it comes from a poor person. As a little that a righteous man hath is better than the riches of many wicked, so a little that a person gives from a right heart, is better, is more acceptable in God's sight, than an abundance bestowed by the rich; even were they to give with equally pure motives. Because it is according to what a man hath, and not according to what he hath not. A willing mind is the altar that sanctifieth the gift.

Our Saviour teaches us, that the poor widow cast more into the offerings of the Lord, than the rich, though she cast in of their abundance; for she cast in all that she possessed. They might have despised her gifts, and said much about starving her poor soul. And they might have complained of those who received her two mites, and called them beggars, and represented them as abusing the trust imposed on them, as the Lord's treasures. The money which was cast into the treasury, in the temple, was to support the temple worship. It was what God required of his people; to give a certain portion, to set in order his divine services. The tithe or tenth of what God first gave them, was sometimes required of them.—Sometimes there were free will offerings. Then each one was to act according to his inclination.

When God appointed Moses to build the tabernacle in the wilderness, each person was at liberty to give according to his ability, or willingness. Some who were princes, and rich, gave gold, and silver, and precious stones; others who were poor and could give nothing, worked with their hands in spinning goat's hair, which would answer for one of the coverings of the sacred tent.

So Paul enjoined upon christians, that as God had prospered them, each one should lay by him in store, a thank offering, or a free-will offering, that when he visited them, they should be ready to do the good work of charity to the poor, and he would take charge of the same, and distribute their bounty to their brethren who were more needy than themselves.

Jesus said it was more blessed to give than to receive. It was blessed to receive. But more so to give. This makes God more blessed than all other beings. But poor people can enjoy this blessing as well as the rich. Where is there one poorer than the widow, with only two mites, which makes a farthing?

People may be deceived respecting the object of their benevolence. But that hurts not the virtue of their gift. If their intention be good, God will accept the deed, whether much or little. All men are equal in this respect. The rich man with ten well improved talents only hears well done good and faithful servant; and he who improves but one well, shall hear the same, well done. Both will enter into the joy of their Lord.

Why should not children and servants, as well as the poor widow, receive the blessing of giving as the rich, and honored parents and masters? Is it a good spirit, to be ridiculing and reproaching those, who feel willing to give, or do something for God, and Christ, who have done so much for us?

The laws of New England, generally, require each town to support the poor. This they are obliged to do. But there are no laws obliging people to send the Bible to the heathen. Christ's commission to his disciples was, “Go ye into all the world and preach the Gospel to every creature.” Has this command been fully obeyed? Are not christians now bound to send the gospel to their ignorant, and wretched fellow men? Who can go without help from his brethren? Who is obliged to feed the poor heathen with the bread of life? Here free-will offerings are needed. Who will imitate Christ, who became poor, that the poor might become rich? Who will give a little? Why some poor, but kind hearted widow, and perhaps fatherless children, who have experienced how blessed it is to receive; and they know how blessed it is to give. They have an opportunity, they are encouraged to give, they do give cheerfully, and God loves a cheerful giver. But now they must be held up to contempt by certain persons who even profess to love all mankind, even their enemies; and to bless them that curse. But

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do they not sometimes curse those, who are blessing others by their good deeds. What is it to curse another, but to speak evil of another?

Is there so much benevolence, and alms-deeds among professed christians, that there is danger of suffering nakedness and starvation on this account? Has not Jesus said, to his disciples "give and it shall be given to you, good measure, pressed down, shaken together, and running over, shall men give into your bosoms?" S.

[For the Christian Intelligencer.]

ITINERANT MINISTRY, NO. 1.

B. DREW.—In looking over the first number of the present volume of your useful paper, I was particularly pleased with the hint you gave in an editorial article respecting the propriety of "taking our orthodox brethren on their own ground." The suggestion, in my opinion is a good one; and I have no doubt it may be promptly and effectually carried into execution; at least I am confident our Society will be ready and willing to contribute their proportion for that purpose.

We all know that our opposers are active and diligent in keeping their sinking cause alive; and we know equally well the measures to which they resort, and the course they continually pursue. We know they are in the habit of imposing on the public by unholly slanders and misrepresentations of Universalists and their sentiments. And thus they create, strengthen and perpetuate those prejudices against the truth as it is in Jesus, which prevent many honest people from receiving the rich consolations of the pure gospel of God our Saviour. And by thus erecting a barrier against the reception of truth, they successfully sow the seeds of a partial, limited salvation, and impress the public feeling with the gloomy horrors of ceaseless woe, as the portion of a large number of the human race.

Now it does seem to me, that Universalists ought to be up and doing—that they should not only "stand fast in the liberty wherewith Christ hath made them free," but that they should use all their endeavors and influence for the moral freedom of their fellow men. It does seem to me that every enlightened Universalist is called upon by the united voice of reason and religion to assist in carrying forward the glorious work of spiritual emancipation; and that he should obey this call for the liberation of those who are bound with the chains of a false and cruel religion which can never give peace to the human mind.

Witnessing as we do, the unparalleled exertions of the dominant sects in our country for the spread of their doctrines, we ought surely to arise in the majesty of truth, and go forward with the sword of the spirit which is the word of God, and dislodge the enemy from his strongholds. This may be done, but it requires labor; we must be organized and equipped for the warfare. We must have sentinels posted upon the walls of Zion; we must have messengers of good tidings to go even into the enemies camp and preach the unsearchable riches of Christ.

The people cannot hear without a preacher; and preachers cannot labor in the vineyard of their Master without some pecuniary support. But if the several Societies in this State should raise the sum of ten dollars each, which might be done without the least injury in any case, there would be not far from one thousand dollars thrown into a fund for the purpose of establishing an itinerant ministry. This sum would employ those ministers who are not regularly settled over particular parishes a considerable part of the time; by the means of counteracting the deleterious influence of the self-styled orthodox throughout the community; of carrying the gospel with all its blessings and healing efficacy to many anxious and desponding hearts, and of building up the cause of truth and righteousness where error and vice have long held their unhallowed dominion.

Should this project be engaged in with a proper zeal, I am confident that Societies and individuals in the respective Circuits which would be marked out by a judicious Committee, would contribute liberally and cheerfully to their preachers; so that with the fund, created for the purpose, and the contributions which would be made, they would be amply supported.

There are many of our Societies where there is scarcely a sermon preached in a year for want of preachers; and there are other places having no Societies formed, where Universalist meetings are large whenever they can have an opportunity of attending,—as they do when our ministers travel among them. And as the enemies of impartial grace and salvation are zealously publishing their tenets in every village and hamlet in the State, endeavouring to create a strong prejudice against us, and the doctrine we preach, we deem it of vast importance to be able to meet them on fair scriptural ground; that the people may be undeceived, and come with us to rejoice in the fulness of the blessing of the gospel of Christ.

These hastily written remarks, Mr. Editor, are at your disposal; if you think them worthy a place in your paper, you will publish them; if not you will commit this sheet to the flames. It would be gratifying to me to have the views of our ministering brethren on this subject; and you will permit me to suggest the propriety of having a Conference of Universalist Ministers and others some time this winter for the purpose of deliberating on this and several other subjects of importance to the cause of truth. G. B.

Turner, Jan. 10, 1833.

[For the Christian Intelligencer.]

EXPLANATION.

"Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection."—Heb. xi. 35.

This passage, it is thought by some affords an argument against the final and universal happiness of mankind. The argument is this. As the "better resurrection" here mentioned is undoubtedly the resurrection of the righteous at the last day to a state of immortal happiness, the other resurrection—in comparison with which this better must be that of the wicked at the same period to unending misery and woe.

But let us examine the passage a little more closely, and see if it justifies any such argument. "Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection"; that is, a better resurrection than some other resur-

rection. But, let the enquiry be made, *better than what other resurrection?* What other, I ask, but the resurrection just spoken of in the first clause of the passage and in these words, "women received their dead raised to life again." Here is a resurrection to life in this world; but it is a resurrection to a life which must at best be attended with some sorrow, sickness and pain, and shortly terminated again by death. But if the resurrection which, others, not accepting deliverance when tortured, aimed to obtain, was a resurrection to an immortal existence in another state, where there is no more sorrow, nor pain, nor death; compared with that, a resurrection to the short remnant of a short life in this world, would indeed be poor and worthless. And this is that *other resurrection* unquestionably, to which reference is intended by the expression in the passage, "a better resurrection."

That this view is correct will appear still more certain, if we recur to the original of the passage, fortunately the first clause, which may be rendered as follows; "Women received their dead by a resurrection, (ex anastaseos); and others were tortured, not accepting deliverance, that they might obtain a better resurrection" (anastaseos.)

It will be perceived that the original word, in the first clause, rendered in our common translation, "raised to life again," is the same, that in the last clause, is rendered "resurrection"; and there can be no doubt that, in the latter place where it occurs and is styled a "better resurrection," it is so styled in reference to the resurrection just mentioned in the former part of the verse, and which was a resurrection to temporal life. That the "better resurrection" should ever have been thought by any to have been so called, in reference to the final resurrection of a large class of mankind, and which they suppose will be a resurrection of a most dreadful and appalling character, must have arisen from their overlooking the circumstance, that another resurrection had just been spoken of in the same passage. But this being once perceived, it would seem that no one could doubt, that it was in view of this resurrection and no other, that the resurrection in the close of the verse, is called an "OMICRON."

THE CHRONICLE.

"And catch the marmots living as they rise."

Gardiner, Friday, January 25, 1833.

President's Message.

The President of the U. S. has communicated to both Houses of Congress a Message on the subject of South Carolina, communicating all the Documents in the case, and suggesting for the consideration of Congress the course best to be pursued in the present emergency.

The President reiterates the doctrines advanced in his late Proclamation, denying the right of a State to resist the operation of the Laws of the U. S. or to secede from the Union at her own election. The Message is one of the most forcible, energetic, argumentative and eloquent State papers which we ever read. The President says he is determined the laws shall be obeyed and that the Union shall be preserved. The following is the concluding part of the Message.

In closing this communication, I should do injustice to my own feelings not to express my confident reliance upon the disposition of each department of the Government to perform its duty, and to co-operate in all measures necessary in the present emergency.

The crisis undoubtedly invoked the fidelity of the patriot and the sagacity of the statesman, not more in removing such portion of the public burthen as may be unnecessary, than in preserving the good order of society, and in the maintenance of well regulated liberty.

While a forbearing spirit may, and I trust will be, exercised, towards the errors of our brethren in a particular quarter, duty to the rest of the Union demands that open and organized resistance to the laws should not be executed with impunity.

The rich inheritance bequeathed by our fathers has devolved upon us the sacred obligation of preserving it by the same virtues which conducted them through the eventful scenes of the revolution, and ultimately crowned their struggle with the noblest model of civil institutions. They bequeathed to us a Government of laws, and a Federal Union, founded upon the great principle of popular representation.

After a successful experiment of forty four years at a moment when the Government and the Union are the objects of the hopes of the friends of civil liberty throughout the world, and in the mid-st of public and individual prosperity unequalled in history, we are called to decide whether these laws possess any force, and that Union the means of self preservation.

The decision of this question by an enlightened and patriotic people cannot be doubtful. For myself, fellow citizens, devoutly relying upon that kind Providence, which has hitherto watched over our destinies, and actuated by a profound reverence for those institutions, I have so much cause to love, and for the American people, whose partiality honored me with their highest trust, I have determined to spare no effort to discharge the duty, which, in this conjuncture, is devolved upon me. That a similar spirit will animate the Representatives of the American people, is not to be questioned; and I fervently pray that the great Ruler of nations may so guide your deliberations and our joint measures, as that they may prove salutary examples, not only to the present, but to future times, and solemnly proclaim that the Constitution and the laws are supreme, and the Union inviolable.

ANDREW JACKSON.

WASHINGTON, Jan. 16, 1833.

U. S. SENATOR.—We were erroneous in stating last week that the Legislature would probably proceed to the choice of Senator sometime this week. In truth, the business was done quite on a sudden, even but a short time after our paper went to press. Thus we are liable to be led into error, not being entrusted with the secrets of "Court." The election took place on Thursday the 17th inst. The votes were as follows: In the House, Ether Shepley, Esq. of Saco, 109, Simon Greenleaf, Esq. 60. Scattering 7. In the Senate Mr. Shepley had 14, Mr. Greenleaf 10. Mr. Shepley, therefore, is elected a Senator in the Congress of the U. S. from Maine, for six years from the 4th of March next,—in place of Mr. Holmes.

SUDDEN CHANGE.—On Saturday evening last at 8 o'clock, the thermometer in this place stood at 14 degrees below zero. At the same hour on Sunday evening it stood at 32 above zero—making a change of 46 degrees in 24 hours.

THE IDES OF MARCH.

—Rather the ides of February, are near by. One week from this day, and the first of February will have come, on which day, providing Congress shall not have abandoned the protective system before, South Carolina has declared, she will place herself on her sovereignty and forbid the execution of the Tariff Laws within that State. We shall soon know whether our Union is to survive that day or not.

An election of U. S. Senator took place in Boston last week. In the House Mr. Webster had 436, Mr. Simpson 46. In the Senate Mr. Webster had the whole—38. Of course he is re-elected.

EXAMINATION OF MR. AVERY.

The Providence Journal has been permitted by William R. Staples, Esq. Counsel for the State, in the late examination of Rev. Mr. Avery at Fall River, to publish from his notes an abstract of the testimony, embracing every important fact elicited.—That portion of the abstract before us occupies between three and four columns; and although the evidence by no means makes out a decided case against the accused, yet we are not surprised that strong suspicions rest upon him. The Journal promises to publish the remainder of the testimony to-day. The witnesses first examined were those who found the body of Sarah M. Cornell.

Boston Com. Gazette.

John Durfee of Tiverton, says that on the morning of Dec. 21, passing through a lot with his team, about 60 rods from his house, he saw the body of a female hanging on the inside of a stack yard. He stopped his team and went to see whether she was dead or alive, and found her dead. He turned from the body and called to two men in sight—there were within hearing, and came. A knife was handed to him, with which he cut the line, and laid the body on the ground. He then went and brought the coroner to the body, a jury was summoned, and the body taken to his house. Her name and place where she boarded was ascertained. He went to her boarding house, got her trunk, hand box, and wearing apparel, and carried them to his own house. He got them for things to lay her out in. He was told the key was in deceased's pocket and the woman delivered the key to him. He unlocked the trunk found four letters, three open and one sealed; examined these, opened and read them. The contents of these letters led him to suspect the prisoner.

Then follows some account of the situation and appearance of the body when found, by Mr. Durfee and others, who could discover no signs of her having been strangled—not a scratch on her face, nor a mark on the bay or grass under her feet. Two of the witnesses testified to their having picked up pieces of a comb, at some distance from the place where the body of Sarah was found hanging; these pieces were afterwards proved to have belonged to her comb.

Dr. FOSTER HOPPER, of Troy, attended the second examination of S. M. Cornell; the first time he ever saw her; found an infant round the neck three eighths of an inch deep; on right side; had an appearance of a double cord, the skin being pinched between them; the skin was red and the blood settled in it, if cuticle had been rubbed off, could not have known it—the neck was not broken; death was caused by strangulation—lungs were gorged with black venous blood, on the right side of the face there were indentations which appeared to have been made after respiration had ceased; skin not broken on cheek; indentations round neck 1 1/8 inch below each ear; could not tell which side knot was, on the left side just above the hip was a small contusion caused by a bruise; right side of abdomen discolored, but caused by supposition at the time by decay; stomach healthy—knees were scratched, discolored with grass and dirt, as though she had been dragged on ground with naked knees; were several abrasions on skin below knee, so as to bring blood, two of these on outer side of left leg and above ankle; uterus contained a fetus about half grown; did not examine lower part of abdomen to see if there were marks of violence there; her features were not much distorted and her countenance lighter colored than usual when persons are hung up was not so black as he should have expected.

JOHN ORSWELL testified that the letter produced to him, he received of a gentleman in Providence, to carry to Fall River, to deliver to S. M. Cornell; the person who delivered it to him was according to the best of his judgment, the prisoner. Never saw the letter from the time he delivered it till the present time; he is confident the prisoner was the person from the looks of the man, who delivered it to him; he described the letter to Capt. Borden, who made first inquiry of him by color of paper, hand writing and smut. He recollects hand writing and paper, and that the letter was snatched by his hand having marks of oil on it; he recollects the man, charged him not to put oil on it.

JOSEPH HATHWAY, of Troy, testified that for the last three weeks of her life, Sarah Maria Cornell had boarded with her. Sarah left her house the last time she saw her between candle light and dark, Dec. 20th. She stated she wanted her supper by dark as she was going to Joseph Burfee's, and said she might come directly back; if not she should have gone to brother Cook's; if he had known he should not have got over that night; did not complain of its being cold.

JEREMIAH GIFFORD, knows Mr. Avery; he passed Bristol Ferry on 20th December, between 2 o'clock and a quarter past two in the afternoon. He lighted his bed that night when it wanted 15 minutes of 10 o'clock. He might have arrived at half past nine; he had on a stuff colored coat, a small short surtun buttoned tight around him, and passed the ferry in the morning. Asked him where he had been out so late; he said up the island a little way; I think he had spectacles on both times; Pearce said it was Avery; old wife was Avery; looked at clock; he said it was later than he thought it was; said he should have gone to brother Cook's; if he had known he should not have got over that night; did not complain of its being cold.

HARRIET HATHWAY, of Troy, testified that for the 20th Oct. the brig Amelia sailed from this port with 103 passengers on board, bound to N. Orleans. Whilst at sea the cholera broke out amongst them, and they were obliged to put into Charleston in doing which the vessel got ashore on Folly Island, in Charleston harbor. Here the disease raged among them with such violence, that previous to Nov. 9th, there had been 50 cases and 10 deaths, all among the passengers and crew except three. On the 8th the brig was burnt by the authorities of Charleston.

JOHN DURFEE, of Tiverton, says that for the last three weeks of her life, Sarah Maria Cornell had boarded with her. Sarah left her house the last time she saw her between candle light and dark, Dec. 20th. She stated she wanted her supper by dark as she was going to Joseph Burfee's, and said she might come directly back; if not she should have gone to brother Cook's; if he had known he should not have got over that night; did not complain of its being cold.

Mrs. H. also testified to other facts, as did her daughter, Lucy. The deceased generally appeared very pleasant, kind and affectionate, but sometimes melancholy.

The following is an extract from Lucy's testimony:

"A week or fortnight from the Sabbath before death, in the morning, she asked witness, if she did not think it possible for a girl innocently to be led away by a man in whom she puts much confidence; and rather looks up to, and has a great deal of respect for him. She said she had seen things there, that would condemn him in her mind; asked her what it was, she said it was Avery; looked at clock; he said it was later than he thought it was; said he should have gone to brother Cook's; if he had known he should not have got over that night; did not complain of its being cold.

LUCILLE DURFEE, of Tiverton, says that for the last three weeks of her life, Sarah Maria Cornell had boarded with her. Sarah left her house the last time she saw her between candle light and dark, Dec. 20th. She stated she wanted her supper by dark as she was going to Joseph Burfee's, and said she might come directly back; if not she should have gone to brother Cook's; if he had known he should not have got over that night; did not complain of its being cold.

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POETRY.

[From the Universalist.]

THE MOTHERLESS.

My mother rests beneath the sod,
My heart is with her there;
They tell me she has gone to God,
In holy lands and fair;

But mighty, when brightly
The stars shine out on high,

I faintly deem some heavenly beam
May reach me from her eye.

My heart is sad that she so soon should die,
Mine own—my mother, blesseg of my home,

That she my early guide so soon should lie

A lonely tenant of the icy tomb:

Oh! I am broken-hearted,

For the silver card is parted

That bound our souls before this hour of doom.

Ah! we is that life so soon doth fade;

That the bright beamng of the soul doth cease;

That fairest forms in moulds of beauty made

Fail when the spirit struggles for release!

But she shall live forever;

And I taught her soul can never

From the pure mansions of eternal peace.

My mother blessed me with her dying breath,
And smiled on me, even in the mortal pain,

Seeming to struggle with the victor, death;

That she might turn and look on me again;

But the last word was spoken;

Life's golden bowl was broken;

And the freed spirit sought the heavenly plain.

Who now shall guide my erring feet aright?

Who now shall bless me with maternal care?

Whose eye shall cheer me with approving light,

Dearer than gold or jewelled glories are!

Gild! than my footstep's guilest,

Then o'er my way predest,

Thus eye all-seeing, shall my path prepare.

And thou, blest spirit, hover o'er my path,

Watch o'er thy motherless, my guardian be;

Then earth no terror for my spirit hath;

And death no gloom; for it but leads to thee,

O'ershadow me in sadness,

And smile on me in gladness,

And guard thy child, till death shall set me free.

S. F. S.

MISCELLANY.

On the comparative advantages of Reading and speaking extempore.

There is great difference between speaking an oration and repeating it. In the former case, the orator may by premeditation have made himself master of the argument; he may have arranged his matter in his own mind, but as to the expression, trusts to that fluency and command of language which by application and practice have become habitual to him. It is impossible that any speech on any motion in a legislative assembly, except the first speech, should be gotten by heart. For every following one, if pertinent, must necessarily have a reference to what was said on the argument before. In like manner it is only the first pleading in a cause at the bar, which can have the advantage of such preparation.

Whether those, who open the cause or question always avail themselves of this power, and previously commit to memory every sentence they utter, I know not. But we do not find, that these speeches have generally a remarkable superiority in point of elocution, over those which follow, as it is certain, they can have no superiority at all in point of pronunciation. Several of Cicero's best orations were on the defensive side, and therefore, could not have been composed verbatim before they were spoken. And the most celebrated oration of Demosthenes, that which at the time had the most wonderful effect upon his auditory, and raised to the highest pitch the reputation of the speaker, the oration *peri stephanou*, was an answer to Eschines accusation; and such an answer as it was absolutely impossible should have been, either in words or method, prepared before hearing his adversary, so close is the respect it has, not only to sentiments, but to the very expressions that had been used against him. And the two parties were at the time such rivals and enemies as to exclude the most distant suspicion of concert. It deserves our notice, that instances of all the faults in pronunciation above enumerated, except the last, are to be found both in the Senate and at the bar; particularly the two extremes of violence and monotony. And these are easily accounted for. The one is a common consequence of strong passions, where there is neither the taste nor the judgment that are necessary for managing them. The other generally prevails where there is a total want both of taste and of feeling. It is remarkable, that the only other fault mentioned, the canting sing-song pronunciation, is hardly ever found but in the pulpit. Nay, what would at first appear incredible, I have known ministers whose sing-song manner in preaching was a perfect soporific to the audience, pronounce their speeches in the legislative assembly with great propriety and energy. The only account I can make of this difference is, that in the two former cases, in the senate and at the bar, the speeches are almost always spoken. Committing the whole, word for word, to memory, is, I believe, very rarely attempted. Sermons, on the contrary, are more generally repeated. They are very few who trust to a talent of speaking extempore in the pulpit. Now when once the attention, as was hinted already, loses hold of the thought, and is wholly occupied in tracing the series of the words, the speaker insensibly, to relieve himself from the difficulty of keeping up his voice at the same stretch, falls into a kind of tune, which without any regard to the sense of what is said, returns as regularly, as if it were played on an instrument. One thing further may be urged in favor of reading, and it is of some consequence, that it always requires some preparation. A discourse must be written before it can be read.—When a man who does not read, gets over, through custom, all apprehension about the opinion of his hearers, or respect for their judgment, there is some danger, that laziness may prompt him to speak without any preparation, and consequently to become careless of what he says. But to return, the sum of what has been offered, is not that reading a discourse is universally preferable to repeating it. By no means. But only that if the latter way admits of higher excellence, the former is more attainable and less hazardous.

It is to be regretted that the training of young men, who are intended for public speakers, to read and speak properly and gracefully is so much and so universally neglected in latter times. The ancients both of Greece and of Rome, sensible of the importance of this article in educating their youth for the forum and for the senate, were remarkably attentive to it; and it must be owned their success in this way was corre-

spondent to their care. For however much we moderns appear to have surpassed them in some, and equalled them perhaps in all other arts, our inferiority in regard to eloquence will hardly bear a dispute. It is not possible however, that so great a defect in modern education should be supplied by a few cursory directions. To attain a mastery in the art of speaking would require much study, improved by exercise and corrected by conversation. But though we cannot do all that we would, let us not for this think ourselves excused from doing what we can.

The Legal Relation of Husband and Wife.

The effects produced by marriage on the legal rights of the parties are important to be known in every family.

In Law, husband and wife are considered as one person; and on this principle, all their civil duties, rights, and disabilities rest.

The wife cannot sue in her own name.

If she suffer injury, or wrong, in her person or property, she can with her husband's aid and concurrence prosecute for redress; but the husband must always be the defendant. In criminal cases, however, their relations assume a new form; the wife may, in criminal cases, be prosecuted and punished.

The wife can make no contract with the husband; nor the husband with the wife; this disability is involved in the first principle which makes them legally one. But they may contract, through the agency of trustees, the wife being under the protection of the husband.

All contracts made between them before marriage, are of course dissolved upon that event.

The husband cannot convey lands or rent estates to his wife directly; but he may settle them upon her through a trusteeship. The wife may release her power to his trustee. As it respects the right of bequest, the husband can always devise real estate to his wife.

Upon marriage, the husband becomes possessed of all right and title to her property, whether personal or real; and at the same time he becomes liable for all her debts, and must fulfill all her contracts made prior to their union.

If the wife die before the husband, and there be no issue, his heirs succeed to her real estate.

But in case of issue, the husband remains in possession of her lands during his life time only—and at his demise they go to the heirs of his wife.

All debts due to the wife become after marriage the property of the husband, who becomes invested with power to sue on bond, note, or any other obligation, to his own and exclusive use. The powers of discharge and assignment, and change of securities, are of course involved in the reading principle.

If he dies before the recovery of the money, or the change of securities, the wife becomes entitled to the debts in her own right.

All personal property of the wife, such as money, goods moveable, and stocks, become absolutely the property of the husband upon marriage; and on his death go to his heirs.

Property may be secured to the use of the wife, by deeds of marriage settlement; in order to secure to the wife a competence, against the vicissitudes of life, or the extravagance, vices, or the cruelty of her husband.

Property may be settled on the wife, after marriage, by the husband, provided he be solvent at the time, and not made with a view to defraud creditors.

The wife of course, cannot demise lands; but any personal or real estate settled upon her, in trust, she may bequeath; or any savings from property given to her separate use.

The husband is bound to provide his wife with all necessities suited to her condition in life; and of course becomes liable for debts contracted by her for such necessities; but not for superfluities or extravagances.

The husband and wife cannot be witnesses against each other, or for each other, in either civil or criminal cases, where the testimony has the least tendency to favor or exonerate each other.

The exception of this rule exists, where the law respecting the personal safety and life of the wife, permits her to give testimony against her husband for her own protection.—*Porter's Family Journal.*

From Goodman's Natural History.

THE AMERICAN OTTER.

This otter inhabits South, as well as various parts of North America, along the fresh water, streams and lakes, as far north as to the Coppermine river. In the southern, middle and eastern states of the Union, they are comparatively scarce, but in the western states they are in many places still found in considerable numbers. On the tributaries of the Missouri they are very common; but it is in the Hudson's Bay possessions that these animals are obtained in the greatest abundance, and supply the traders with the largest number of their valuable skins.—Seventeen thousand three hundred otters have been sent to England in one year by the Hudson's Bay Company.

Nature appears to have intended the otter for one among her efficient checks upon the increase of the furred tribes, and every peculiarity in its conformation seems to have this great object in view. The length of the body, short and flat head, abbreviated ears, dense and close fur flattened tail, and disproportionately short legs and webbed feet all conspire to facilitate the otter's movements through the water. In the chalybeate depths of the river, few fish can elude this swiftness moving, and destructive animal, which unites to the qualities enabling him to swim with fishlike celerity and ease, the peculiar sagaciousness of a class of beings far superior in the intellectual scale to the proper tenants of the flood. In vain does the pike scud before his pursuer, and spring into the air in eagerness to escape; or the trout dart with the velocity of thought from shelter; in vain does the strong and supple seek the protection of the shelving bank or the tangled ooze in the bed of the stream; the otter supplies by perseverance what may be wanting in swiftness, and by cunning what he is deficient in strength, and his affighted victims, though they may for a short time delay, cannot avert their fate.—When once his prey is seized, a single strike of his powerful jaw is sufficient to render its struggle unavailing which with his teeth breaks the spine of the fish behind the dorsal fin and deprives it of the ability to direct its motions, even if it still retain the least power to move.

It is to be regretted that the training of young men, who are intended for public speakers, to read and speak properly and gracefully is so much and so universally neglected in latter times. The ancients both of Greece and of Rome, sensible of the importance of this article in educating their youth for the forum and for the senate, were remarkably attentive to it; and it must be owned their success in this way was corre-

The residence of the otter is a burrow or excavation in the bank of a river or stream, and the entrance to this retreat is under water, at some distance from the river an air hole is generally to be found opening in the midst of a bush or other place of concealment. The burrow is frequently to be traced for a considerable distance, and in numerous instances leads to the widely spreading roots of large trees, underneath which the otter finds a secure and comfortable abode. The winter residence is generally chosen in the vicinity of falls or rapids where the water is least liable to be closed from the severity of the cold, and where the otter may find the readiest access to the fish upon which his subsistence depends. Otters have been seen during the coldest parts of winter at very considerable distance from their usual haunts, or any known open water, as well as upon the ice of large lakes, a circumstance that appears the more singular as this animal is not known to kill game on land at this season. When the otter is in the woods where the snow is light and deep, it dives if pursued; and moves with considerable rapidity under the snow. But its route is always betrayed by the rising of the supercumbent mass, and numbers of them are occasionally killed with clubs by the Indians, while thus endeavoring to make their escape. The old otters, however, are often able to disappoint their pursuers by force, if not by address, for they turn upon them with great fury and ferocity, and so desperate are the wounds inflicted by their teeth, that few individuals are willing to encounter the severity of their bite. The Indians have various methods of killing the otter, one of which is that of concealing themselves near the haunts of the animal on moonlight nights and shooting them when they come forth for the purpose of feeding or sporting. A common mode of taking them is by sinking a steel trap near the mouth of their burrow, over which the animal must pass in entering or leaving the den.

We have alluded to the sporting of the otter, and we may now remark that its disposition in this respect is singular and interesting. Their favorite sport is *sliding*, and for this purpose, in winter, the highest ridge of snow is selected, to the top of which the otters scramble, where lying on the belly, with the feet bent backwards, they give themselves an impulse with their hind legs, and swiftly glide head foremost down the declivity, sometimes for the distance of twenty yards. This sport they continue apparently with the keenest enjoyment, until fatigue and hunger induces them to desist.

In the summer this amusement is obtained by selecting a spot where the river bank is sloping, has a clayey soil, and the water at its base is of a considerable depth. The otters then remove from the surface, for the breadth of several feet, the sticks, roots, stones and other obstructions, and render the surface as level as possible. They climb up the bank at a less precipitous spot, and starting from the top slip with velocity over the inclining ground and pump into the water to a depth proportioned to their weight and rapidity of motion. After a few slides and plunges the surface of the clay becomes very smooth and slippery, and the rapid succession of the sliders show how much these animals are delighted by the game, as well as how capable they are of performing actions, which have no other object than that of pleasure or diversion.

The American otter is about five feet in length including the tail, the length of which is 18 inches. The color of the whole body, (except the chin and throat, which are dusky white) is a glossy brown. The fur throughout is dense and fine.

The differences between this species and the European otter, are thus pointed out by Capt. Sabine. "The neck of the American otter is elongated, not short, and the head narrow and long in comparison with the short broad visage of the European species; the ears are consequently much closer together than in the latter animal.—The tail is more pointed and shorter, being considerably less than one half of the length of the body, whilst the tail of the European otter is more than half the length of its body."

The fur of the otter is much valued by the hatters and other consumers of peltries, and as the animal is hunted at all times without any regard to the preservation or increase of the species, it must ultimately become as rare in North America as the kindred species has long since become in Europe.

The first Book still the best. The experiment has been now so fully tried as to make the assertion very safe, that the Bible will never wear out. Books of practical religion have lasted for many generations, but have at last been displaced by something better suited to the state of religion and the taste of advancing ages. But the thousand of years which measure the age of the Bible have not buried it in disuse. Abraham still lives the father of the faithful, and the emblem of Haran has not yet been eclipsed by the stronger faith of any of those who have inherited the promises which he saw only afar off. No saint has yet complained that the Psalms of David are too cold in spirit, or too quaint in style, to be esteemed in modern days. The standard of piety has never risen beyond the Bible. It is still fresh as ever in all the respects in which it was dear to the Jews. The wisdom of the Proverbs and the typical Gospels which the Prophets wrote, are not yet superseded in the boasted progress of the human mind. Even the books of the publican Matthew, and of John, the fisherman, have not been crowded out of notice by the noted historians who have followed them in the same path; and no system of the theology, or volumes of practical piety, have displaced the letters of the apostles. Whence is it that these Scriptures are thus immortal in their youth? Why have all human genius and piety perpetually failed to furnish a solitary volume that could permanently impair the interest which the church feels in the Bible, even apart from its Divine source? We do not know that any sceptic has met this argument.

S. S. Journal.

Advice to Wives.—Always wear your wed-ding ring, for therein lies more virtue than is usually imagined. If you are ruffled unware, assaulted with improper thoughts or tempted in any kind against your duty, cast your eyes upon it, and call to mind who gave it to you, where it was received, and what passed at that solemn time.

HOPE. In the vicissitudes and changes incident to human life—in the numerous disappointments, sorrows and afflictions, which in the allotments of Providence, we are destined to endure—in the sudden and untimely loss of our nearest and dearest friends—when the husband, at the moment the sun of happiness begins to shine upon him in all its lustre, is deprived of his only joy—when the wife is early doomed to roam in this wild world alone, unpitied and unknown,—what can cheer the mind, raise the drooping soul, calm the agitated bosom, and throw a cheering light on the future—it is Hope! Sweet Hope! thou heaven descended maid! visit thou the abode of misery—wipe the tear from sorrow's eye—chase away the anguish of despair—sweeten the cup of affliction with thine all soothing dregs!

When giddy youth shall leave the paths of virtue and honor, to wander on the barren, yet alluring fields of vice,—when the fond parent beholds the impending ruin of his darling offspring,—do thou remain to afford comfort and consolation—let thy healing influence take possession of his heart, and yield relief.

When fickle fortune deserts the good, to leave the tender ones without a home or a friend,—do thou put underneath thine all supporting arm, and say to them, "I will never desert thee."

And when mortality shall fail, and the lamp of life but faintly glimmer in this feeble frame, do thou unveil thyself, and bid me wing my way to worlds beyond the sun, to live and reign in never ending bliss.

BREAD.—Most people are fond of bread mixed with milk, but many inhabitants of villages and cities are not able to procure it, not keeping cows, and the cost of milk by the quart being often too expensive to allow them the use of it. The following cheap substitute for milk, renders the bread such a perfect imitation, both in taste and tenderness, to the *milk-mixed*, that the nicest connoisseur would not detect the difference.—The secret is simply this: To good *emptyings* or *yeast*, and sufficient warm water to mix a *bath* of six or eight common sized loaves, add as much sweet *hogs lard* as a tablespoon will lift, or say three or four ounces, which must be intimately mixed, and well baked. The extra cost is not more than two cents, the bread keeps longer, is sweeter, without crust, and to our palate superior, when a little stale, to any kind we have ever eaten.

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